

# **INTERRACIAL REVIEW**

A JOURNAL FOR CHRISTIAN DEMOCRACY

---



## **LAYING THE FOUNDATION OF GOOD WILL**

John LaFarge, S.J.

•

## **THE MASS AND INTERRACIAL JUSTICE**

Gladstone O. Wilson

•

## **THE NEGRO APOSTOLATE**

William J. Walsh

•

## **FIFTH ANNIVERSARY CELEBRATION**

•

EDITORIALS • REVIEWS • STATISTICS

---



February, 1940

Price 10c

Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

---

---

## SUMMI PONTIFICATUS



### The First Encyclical of His Holiness Pope Pius XII



THE ENCYCLICAL, *Summi Pontificatus*, WILL BE DISTRIBUTED IN PAMPHLET FORM BY THE AMERICA PRESS AND ARRANGED FOR STUDY CLUBS WITH QUESTIONS AND REFERENCES.

---

---

#### PAMPHLET RATES

50 for \$2.25  
100 for \$4.00  
1,000 for \$30.00

*Postage extra on bulk orders*  
Single copy: 10 cents by mail

---

---

#### ORDER FROM

### THE AMERICA PRESS

53 PARK PLACE

NEW YORK, N. Y.

## ST. EMMA INDUSTRIAL & AGRICULTURAL INSTITUTE

ROCK CASTLE, VA.

FOUNDED 1895

*Conducted by the Benedictine Fathers of  
St. Vincent Archabbey*

The Institute offers specialized training in Vocational and Industrial courses.

The department of agriculture includes in its program

*Stock-Raising — Dairying — Poultry Production  
— Truck-Farming.*

The Trades School offers technical and practical courses in

*Auto Mechanics — Electrical Construction —  
Masonry — Plumbing and Steam-Fitting — Tailoring  
— Shoe Making and Repairing.*

A four-year standard High School course is given  
*Military Training, Athletics, Music*  
Rates Reasonable

*For Catalog and further information address*

**The Rev. Director, O.S.B.**  
St. Emma I & A Institute, Rock Castle, Va.

## XAVIER UNIVERSITY

WASHINGTON AVENUE AND PINE STREET

NEW ORLEANS, LOUISIANA



*Conducted by  
The Sisters of the Blessed Sacrament*



THE UNIVERSITY INCLUDES:

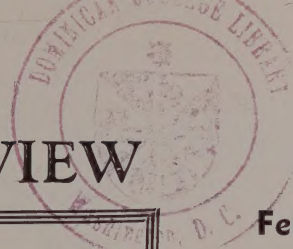
The School of Social Service  
The School of Fine Arts  
The Pre-Medical School  
The College of Liberal Arts  
The College of Pharmacy  
The School of Education



*For further information address*

THE REGISTRAR





# INTERRACIAL REVIEW

February - 1940

Vol. XIII      No. 2

## Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

## POSTULATES

- THE Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole/social group regardless of race.
- "NOTHING does more harm to the progress of Christianity and is more against its spirit than. . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."  
— Jacques Maritain
- "FROM the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."  
— Rev. John M. Cooper
- THE interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "INTOLERANCE towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."  
— Carlton J. H. Hayes
- THE spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.
- PREJUDICE on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "WE MUST concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."  
— Rev. Francis J. Gilligan, S.T.D.
- CATHOLIC principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

## Editorials

FIVE YEARS OF PROGRESS . . . . .	19
THE TEST OF RACE PREJUDICE. . . . .	20
BROTHERHOOD WEEK . . . . .	20
WE SPEED THE PARTING GUEST. . . . .	21
THE SOUTH . . . . .	21

## Articles

LAYING THE FOUNDATION OF GOOD WILL By John LaFarge, S.J. . . . .	23
THE NEGRO APOSTOLATE By William J. Walsh . . . . .	25
THE MASS AND INTERRACIAL JUSTICE By Gladstone O. Wilson . . . . .	28

## Features

THE INTERRACIAL FIELD . . . . .	18
THIS MONTH AND NEXT . . . . .	18
XAVIER UNIVERSITY NOTES . . . . .	22
PLAYS AND A POINT OF VIEW. . . . .	30
FROM HERE AND THERE DURING THE MONTH . . . . .	31
AS YOUTH SEES IT . . . . .	33

## INTERRACIAL REVIEW

The INTERRACIAL REVIEW is published monthly at 20 Vesey Street, New York, N. Y. Ten cents per copy; one dollar per year.

Entered as second-class matter, November 13, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 28, 1929.

Address all communications regarding advertising to the INTERRACIAL REVIEW at the above address. Telephone, REctor 2-5417.

## The Interracial Field

### INTERESTING STATISTICS

Number of Negroes in U. S. ....	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes ....	300,000
Estimated Number Unchurched . . . . .	7,750,000
Number of Negroes Attending Colleges ....	23,038
Number of Catholic Negro Churches .....	221
Number of Catholic Negro Schools .....	263
Negro Enrollment in Catholic Schools .....	35,026
Priests Engaged in Colored Missions .....	300
Sisters Engaged in Colored Missions .....	1,100
Negroes in New York City .....	327,726
Negroes in Chicago .....	233,000
Negroes in Philadelphia .....	219,000
Negroes in Washington .....	132,068

## The Disadvantaged Mission

"All that the Catholic Church can claim as her own does not total much more than 300,000, or a bit more than one out of overy fifty. There are historical reasons, of course, which might be adduced in extenuation of such Catholic insignificance, but many of these historical excuses do not exist today.

"If many Negroes today are in almost destitute circumstances, it is not of their own volition. Although physical slavery no longer exists legally, white employers of Negro labor take outrageous advantage of the Negro's weakness, needs, and low estate to drive hard bargains in the matter of labor compensation.

"The Negro does not ask that his churches and missions be supported when he is in a position to support them himself. Every pastor of a colored parish can testify that colored Catholics are generous to a fault when they have money. Many Negro churches and institutions built and maintained by Negroes are superior to similar structures for whites.

"From an appeal angle, solicitation of funds for the Negro Missions lacks the appeal of romance — there is no distance to lend enchantment to the view. The whole weight of adverse propaganda against the Negro has fixed in the minds of many white people a subconscious tendency to discount or minimize any appeal in his behalf."—*Rev. John T. Gillard, S.S.J., "Homiletic and Pastoral Review," Jan.*

## This Month and Next

The three leading articles appearing in this issue are from the addresses of the Rev. JOHN LA FARGE, S.J., the Rev. WILLIAM J. WALSH and the Rev. GLADSTONE O. WILSON delivered at the Fifth Anniversary of the Catholic Interracial Council January 14. We are certain that all who heard these talks will read them with the keenest interest. Together the three papers encompass the fundamental principles of the Catholic Interracial movement, the concrete difficulties of the problems, the scope and the aims of the Catholic program with special emphasis upon the spiritual and religious motives. The authors of these articles are well known to our readers and need no introduction.

Among future articles are the following: "A Harlem Housing Program," "The Negro Press in 1940," "A Program for the Campus," "A Living Wage" and "The Negro in the Large City."

### INTERRACIAL CENTER FORUMS

The program of bi-monthly seminar conferences held at the De Porres Interracial Center (at 20 Vesey Street) continues to attract representative audiences. An excellent schedule of topics with outstanding speakers. Every first and third Thursday of the month from 5.15 to 6.30 p.m. Our readers are cordially invited to attend and participate in these timely discussions.

### "WHAT CAN I DO?"

This question, frequently asked by members and visitor, finds an answer in the suggestions made at the anniversary conference. The specific proposals may be summarized as follows:

- 1.) Secure an engagement for one of our speakers to address your Catholic organization, parish society or sodality.
- 2.) Interest your friends in subscribing to the REVIEW.
- 3.) Scores of Catholic High School Libraries would welcome gift subscriptions to the REVIEW. Here is a wonderful opportunity for enlightening the Catholic leaders of tomorrow.
- 4.) Bring your friends to the De Porres Interracial Center. How about the next forum? These discussions are extremely interesting.



## INTERRACIAL REVIEW

### EDITORIAL BOARD

EDWARD E. BEST, M.D.      REGINALD KENNEDY  
MATHIEU V. BOUTTE      FRANCIS S. MOSELEY  
GEORGE K. HUNTON, Managing Editor

Editorial & Publication Office

INTERRACIAL REVIEW

20 Vesey Street, New York, N. Y.

### Published Monthly by the Catholic Interracial Council

HUDSON J. OLIVER, M.D. .....President      DOROTHY DAY ..... 2nd Vice-President  
GERARD L. CARROLL .....1st Vice-President      GEORGE K. HUNTON .....Secretary  
HARRY McNEILL .....Treasurer

### BOARD OF DIRECTORS

GERARD L. CARROLL, Chairman  
EDWARD E. BEST, M.D.  
MATHIEU V. BOUTTE  
DOROTHY DAY  
NICHOLAS A. DONNELLY  
HAROLD P. HERMAN

JAMES J. HOEY  
GEORGE K. HUNTON  
CASWELL P. JOHNSON  
REGINALD KENNEDY

MAURICE LAVANOUX  
HARRY McNEILL  
FRANCIS S. MOSELEY  
HUDSON J. OLIVER, M.D.  
MYLES A. PAIGE  
MACEO A. THOMAS

REV. JOHN LaFARCE, S.J., Chaplain

Vol. XIII

FEBRUARY, 1940

No. 2

## FIVE YEARS OF PROGRESS

The celebration of the fifth anniversary of the Catholic Interracial Council on Sunday, January 14 marked an important milestone in the history of an organization that is playing an important part in the Catholic interracial movement in America. Members of the Council and their friends attended nine o'clock Mass at old St. Peter's Church (Barclay Street). Following a Communion Breakfast, more than two hundred people of both races gathered at the De Porres Interracial Center for the all day Conference. The deliberations which were described as "Enlightening," "Stimulating," "Encouraging," "Challenging," sustained the keen attention and interest of all. The program was planned: a) to review what had been accomplished in five years; b) to outline plans for the future course of action; c) to stimulate a fuller participation by all members in the interracial program. This was accomplished to everyone's satisfaction.

Throughout the discussions and deliberations of

the Conference all were impressed by the extent to which the interracial scene had changed for the better and by the number of Catholic leaders who are becoming deeply interested in various phases of the problem.

Among the activities and achievements in the Catholic interracial movement, in which the Council has been one of the contributing factors, the following were mentioned as indicative of the work: the "Catholic Interracial Hour," a series of radio broadcasts in which various aspects of the problem were presented; the Speakers Bureau, the members of which have spoken before Catholic organizations, societies, sodalities, and student and alumni groups; the publication of the *INTERRACIAL REVIEW* — the value of which is better known to our readers; an increasing number Catholic writers who are contributing articles in this field in the pages of Catholic magazines and papers; the remarkable increase of the space devoted to the interracial matters in the Catholic weekly press

of the country—showing an increase of over 1000% in five years. Perhaps the greatest and most significant growth of interest in the problem is to be found among Catholic collegians, both undergraduates and alumni. This has been indicated by the numbers of colleges represented at the Intercollegiate Interracial Conferences that have been held under the auspices of the Council. This interest has had a profound effect upon the attitude of Catholic youth in all parts of the country. Every year more and more Catholic colleges are admitting Negro students.

While the members present were encouraged by indications of definite progress, no one lost sight of the fact that the interracial problem is one of the least solved of the important problems confronting the nation. The Negro is yet to achieve social justice in democratic America.

The task ahead is formidable and challenging.

## The Test of Race Prejudice

**T**he INTERRACIAL REVIEW has been in the front ranks of those who condemn and oppose hatred and prejudice of every type. Our readers will recall that over five years ago we sounded a warning against the immanence and gravity of race prejudice at a time when many who are now the most outspoken opponents of the present epidemic of racism were apparently unaware of the impending danger.

Although we are primarily concerned in combating prejudice confronting the American Negro we have consistently denounced prejudice directed against Jews. Today, the spread of anti-Semitism is a matter of grave national concern. It affects not only the happiness and security of Jews, it threatens the domestic peace and tranquility of the American people.

Regarding the arrest of the seventeen young men, allegedly members of the Christian Front, we believe that there is an insufficient amount of evidence at hand to justify speculation as to their guilt or innocence of the charges preferred against them. It is understandable that there should be criticism of the fixing of bail in the amount that deprives them of their liberty pending the trial to determine their guilt or innocence. Certainly every fair-minded person will insist that they have a fair trial and that their rights be fully protected.

In our judgment the real danger lies with the Christian Front movement concerning which there has

been considerable discussion. We do not believe that anything is to be gained by a controversy over the aims and purposes of the organization or of the intentions of its leaders or members. On the other hand we take the position that, regardless of its aims or objectives, the movement itself is to be criticized because of the demonstrated and admitted *effect* of its propaganda in spreading anti-Semitism with the resultant hates and counter-hates among other racial and religious groups. As we have frequently pointed out prejudice is both cumulative and contagious and that whenever one group or class is the victim of a wave of prejudice other groups and classes are soon threatened. Today the security of every minority group is endangered. Because the effect of the campaign of the Christian Front has been to spread anti-Semitism and to stir up hatred and discord among the American people, this organization is very properly the object of vigorous criticism and opposition.

## Brotherhood Week

**F**ollowing the call of President Roosevelt the seventh annual observance of Brotherhood Week, sponsored by the National Conference of Christians and Jews, will be celebrated this year during the week of Washington's Birthday. Although the primary concern of the National Conference is the promotion of better understanding among Catholics, Jews, and Protestants while the Interracial Council is concerned principally with race relations, we believe that all of us can subscribe to the following paragraph from the "Invitation to Observe Brotherhood Week."

"Democracy at its best is brotherhood in action. To remind ourselves of this is timely. There are voices being raised among us that teach group prejudice. They seek to sow distrust in our minds and so to divide and weaken us. They set church against church, group against group, and class against class. All who love our nation and desire liberty must set their faces in another direction. In these United States, every man must be free to worship God at his own altar and to share equally with all others in the opportunities and responsibilities of citizenship."

Negroes have suffered considerably in the United States because of group prejudice and we welcome any movement that tends to eliminate or at least mitigate bigotry and intolerance. The promotion of better feeling and understanding based on truth, justice and



charity among religious groups will, it seems to us, inevitably have a favorable reaction on the interracial program. As the breakdown of the moral law in one instance weakens it in other respects so conversely the strengthening of respect for human rights and personal privileges in one field aids a similar struggle in all social relations. Consequently we are pleased to call our readers' attention to Brotherhood Week and call upon them to join in its observance.

## We Speed the Parting Guest

**T**he announcement of the dissolution of the League for Peace and Democracy comes as welcome news to those who have consistently opposed every agitation for war and who have condemned *each and every* attack upon the American democracy by alien *isms* and alien *ists*.

The record will show that there were occasions when the League silenced or attacked its members who were about to oppose agitation for war. The record will show that the League consistently explained, denied, or justified the policies and actions of Communism; the ruthless regime of the Soviet and gave aid and comfort to those who claimed that Communism was the "Twentieth Century Democracy." We think that many observers will remain at a loss to explain a phenomenon involved in the story of this organization: what conceivable justification can be offered by those members of religious conviction for having made common cause with others who made no secret of their desire and purpose to discredit religion and abolish the right of religious worship?

But it's not important now for the unwelcome guest has left. We speed the parting guest!

## The South

**T**wo people out of three in the great American South are white. But a small clique of this two-thirds rules white and black alike. It is not surprising, then, that Congressman Sam Hobbs tried to go to town on the issue of white supremacy. The occasion was a Jackson Dinner at Selma, Alabama. Whether the handful of Negro Post Office employes contributed to a dinner they could not eat, we do not know. But America frequently does that sort of thing.

It is worth noting, however, that the Montgomery *Advertiser* is a few generations ahead of Sam Hobbs.

In an editorial, "White Supremacy! And Then What?" it is the editor and not Sam Hobbs who goes to town in a big way. We should like to see the editor of the Montgomery *Advertiser* get into politics and give Alabama a more intelligent representation in Washington. We quote bits from the editorial:

"There are 12,000,000 Negroes in the United States. *Because most of them live in the South most of them are politically helpless.* [Italics ours.] If they were not politically helpless they would not be jeered by political orators, they would not be subject to humiliation. Couldn't Sam have left that out of his speech? . . . We have our 'white supremacy' now but what else have we? . . ."

The editor enumerates the things that should challenge a Congressman, even Sam Hobbs. It seems that Alabama has not solved the problems of education, wages for all classes of workers white and black, and, "What have we done to strike down the diseases of infection and malnutrition? What are we doing to prepare our people for the ways and responsibilities of democracy? . . ."

### WHERE TO, SAM?

Ever since Hitler started talking about deporting races and remaking the racial map of Europe, a lot of people have taken him seriously. They forget that even the American Indians are on the increase after three centuries—not ten years—of ruthless "extermination." Even in regions where there are no official "Indians," there are millions of Afro-Indians, as well as several hundred thousand reddish white people in Virginia and the Carolinas, each one of whom claims descent from Captain John Smith and Princess Pocahontas! Races can be hindered in their development but nobody but Adolph can take forced migration seriously. But we leave it to the Montgomery *Advertiser*:

"Here in the South two races are fighting side by side to raise the common standard of living. For a thousand years hence these two races will live here in the South. Why must one be forever flattered and the other jeered and despised by our leaders? We are just asking because we do not pretend to know."

### THE REASON WHY?

Sam Hobbs knows that he has not prepared himself for a life's work as a leader of his people. It is easier to fool white voters by table chats about white

supremacy, than it is to battle Southern hunger, and social ignorance. There is still unsolved the problem of cotton tenancy. Unfortunately there is only one Howard Kester to five hundred Sam Hobbses. Kester, a Virginian by birth, has thrown himself into the struggle to educate America to the plight of our Southern agricultural workers. To him as much as to any other individual belongs the credit for educating the whole nation to the backwardness of one of its sectors.

There are two different groups now working for the share-croppers. Our Union Square farmers have tended to complicate the situation by teaching Southern peons more about politics and the "party line" than about the perplexing problems of agriculture. But it is worthwhile to make the nation think.

There is a place for Catholics in this work for Southern peons, as shown by the work of Father Terniniello for cooperatives. Certainly, the South can not be saved by demagogues and a one-crop system. Even when new devices to pick cotton are perfected, there will remain the social problem, increased tenfold. What will the share-croppers do when Southern agriculture is industrialized?

#### AND SOUTHERN LABOR

We note that the Association of Catholic Trade Unionists has made a dent in Westchester Labor relations. The second session of the College of New Rochelle Labor School has gotten under way. Last year nineteen labor unions were represented there, by 102 students of both sexes. There is no tuition, and the school is opened to all actual and potential trade-union members, regardless of race and color. This is what must grow out of Xavier, the great Catholic school for segregated Southern Negroes. Nor do we limit it to our faith. The same should be undertaken by Negro colleges from Lincoln in Pennsylvania, to Prairie View, Texas.

The answer to Sam Hobbs can best be made by setting up schools that are directed towards farms and laborers, the Southern coal miners, the tobacco workers, the needle-trades workers — whose numbers are growing by leaps and bounds. Southern labor must be stimulated to organize. Whether these unions will be C.I.O., A.F. of L., or independent, is secondary to the problem. The Southern workers must be organized. It is the duty of those who are intellectually emancipated to clear away the brushwood and plant a new crop of ideas in the South.

## Notes From

## XAVIER UNIVERSITY

*The First Catholic College for Negro Youth*

### SILVER JUBILEE

The Xavier Auxiliaries, an organization composed of a number of units in the various parishes of the City of New Orleans, sponsored a brilliant social event, a Silver Tea, to open the Silver Jubilee of Xavier University. The year 1940 has been officially designated as the jubilee year. The beautiful Xavier Library was the site of this lovely affair. Many prominent Orleanians were present to open this anniversary year with the pomp it deserves. In 1915, the Sisters of the Blessed Sacrament came to New Orleans to found an institution of learning which has grown so rapidly that it is now known as one of the outstanding Universities of the country. Many priceless antiques of the Xavier Museum were exhibited to the public for the first time. The guests were most generous in their praise of the beauty of the valuable exhibit.

### LITTLE THEATRE

The Little Theatre of Xavier has presented many outstanding productions in the past few weeks. However, the presentation of Shakespeare's ever popular *Twelfth Night* bids fair to eclipse anything which the group has previously undertaken. William Hutchinson, star of Molière's *Bourgeois Gentilhomme*, will portray the role of the inimitable Sir Toby Welch. A preview of this English drama in rehearsal indicates that Hutchinson will please the audiences. Many persons have already purchased tickets which are now on sale.

### "THE UNBELIEVER"

One of Broadway's very popular playwrights, Joseph Hughes, Sr., brought his company of actors to the University for the presentation of his famous play, *The Unbeliever*. The play appeared on the New York stage 2018 times and the presentation at Xavier marked the 2912th performance. Mr. Hughes was ably supported by his two sons Joseph, Jr., and Kenneth. Many persons throughout the country have witnessed performances by this famous troupe.



# LAYING THE FOUNDATION OF GOOD WILL

By JOHN LAFARGE, S.J.



Those of us who have done much sailing along the coast of New England and the Maritimes know of a strange experience that occurs when the fog settles down over your boat as you are sailing through a heavy tide rip. The fog shuts off everything from your vision except the immediate vicinity of the boat, the water is placid as glass, and you are restless because apparently there is no motion whatsoever. Suddenly the fog lifts a bit and you catch a terrifying glimpse of rocky shore or shoal whizzing by and you realize that you are really being carried at breakneck speed, you know not where, quite possibly to destruction. So it is in our social life. The fog settles down on people's minds and gives them a false sensation of security. They imagine they are peacefully gliding along when in reality they are borne by a relentless current and can be saved from wreck only by skilful steering and vigorous use of power.

## INDUSTRIAL PROBLEMS

People say that the labor problem can be solved by good will. There was a time when good will was general, when employers did have harmonious relations with their employees, when the family spirit prevailed. But when the causes of ill will appeared nothing was done about them. Everyone took for granted that the good will would last forever. When no attempt was made to remedy low wages, improper habitation, and exposure of workers to accident and sickness the good people found that it was not sufficient merely to return to good will. Good will could not be recaptured. It was necessary to build a *new foundation* before that good will could again come into existence, and it was to be a long and laborious building. A long and laborious search extended over more than a century of fearful strife, and the story is far from seeming to end. Socialism had come in as a protest against the evil conditions. Socialism reached class consciousness. Class hatred and savagery attacked the spiritual foundations of human unity. Today in the industrial field a double work has to be accomplished: the deadly wound offered to good will

by Socialism and Communism must be healed and a new spiritual foundation created, while at the same time the causes of strife and bitterness must be removed.

## GOOD WILL PERISHES

As in the industrial so in the racial field. Germany is a patent example. The grievances of the German people were allowed to grow and fester while irreligion did its work. In an atmosphere of poverty, desperation and bitterness Racism grew up in non-religious German circles as a poisonous substitute for the spiritual concept of life. Towards the end of the post-War period as Racism's deadly head was lifted on the horizon Catholic voices pierced the fog and tried to show the deadly shoals to which the tide was hurrying the German people. Pope Pius XI sent to the German Bishops his Encyclical on the Condition of Germany, but it was too late. Too long had the fog brooded and too mighty had grown the tide.

We are not without parallel here in the United States. The wave of good will towards the Negro which the Abolitionists created before the Civil War dwindled until in the North, as Dorothy Fremont Grant recently pointed out, we will find examples of prejudice and indifference of the very kind that the Abolitionists condemned.

Today Northerners by the thousands visit Florida and spread themselves over the bright Southern landscapes, pouring their money into its resorts and hotels, yet what consideration do these Northerners give to the condition of the Negro in these sections, what support do they give to the work of the Southern people themselves in the work they are doing for the Negro? What support do they give to the hundreds of missionaries—priests and Religious—painfully struggling in their work to elevate and educate the Negro race in the South? What protection do they give to the Negro poor and disfranchised against mob rule or other discriminations? The traditional Northern good will perished because it had no solid foundation.

## A DISTINCT APOSTOLATE

Our problem, then, is to bring to others what we have already learned for ourselves.

This is a distinct apostolate, and this is the distinct



work which we have chosen for ourselves in the Catholic Interracial Council. It is an educational work: the work of educating the public, particularly our Catholic public, in the principles and knowledge that we have ourselves acquired.

Here it is important that we make our position entirely clear, both as to aims and to methods.

Racial conflicts like industrial and international conflicts, are bred, as we have pointed out, by the whole condition of the racial or other groups concerned. These conflicts find their root in ignorance, poverty, deprivation of economic opportunity of civic rights and in other social plagues, and in religious destitution. Everything, therefore, that goes to improve the condition of a social or racial group is, in a sense, part of a program for better race relations. By that very token, it helps to lay foundations for good will.

Those, therefore, who do purely religious work for the Negro or who conduct colleges, schools, settlements, colonies, charitable institutions of every description, all are helping in such a wider program or race relations.

All these works, however, depend upon good will in one form or another.

## A NECESSARY CONDITION

No matter how varied and how necessary are all such types of work, they still must be supplemented, *as a necessary condition for their own continuance and existence*, by another type of work which is aimed *directly and specifically* at strengthening good will itself by educating the public in the principles and knowledge which are good will's foundation. This is the work of our Catholic interracial program proper, to which our Council has dedicated itself.

Not everyone is called upon to take part in this specific work of interracial education, any more than everyone is called to take part in the work of schools, hospitals, or any other type of apostolic endeavor. It is, as I have said, a special apostolate, for which a certain definite interest or inclination is required.

Many a person who feels deeply concerned about the racial situation in our city or in our country will find himself or herself much more at home in work of another type, which falls under the "wider" or "broader" title: such as settlement work, recreational undertakings, catechetical work, or work of purely devotional and religious description. What our Council is concerned about is not to draw everyone and

anyone into our particular type of work, but to bring into our work those who possess ability and inclination for it. We wish also, which is quite as important as the first, that all persons should *understand* it, and do *something* towards furthering it, since it is necessary for the existence of all other works.

## ONE DEFINITE THING

Our job is not to find or execute the solution of all these social and religious problems which in one way or another concern human relations. Our work is to do *one definite thing*, to eliminate the poison of interracial apathy, hatred and prejudice from *all* the problems; or—to put it in the converse way—to bring into all our Catholic Action, all our religious and social activities, and into all those phases of civic life which we contact or influence, the recognition of those principles and facts which are the necessary foundation of interracial good will.

Once the nature of this work is understood, it is evident that a wide and varied field of personal endeavor is opened up. Our Council has developed a plan of such activities suited to different persons and different opportunities, ranging from purely personal example to various organized activities. Among all of these, none are more important than that of encouraging and enabling members of one race to present their case and their problems before the intelligent and active people of another racial group. This is the work of our Speaker's Bureau, and has been attended by success far beyond any of our anticipations. This is a work which demands the closest cooperation of persons of both races. It depends for its possibility upon the religious and spiritual development of each individual concerned; upon much self-denial and great steadfastness of purpose.

## NO EASY SOLUTION

None of these things are easy; for nothing can be accomplished by easy methods. We have no facile solution to present for the problem of race relations. We have no Townsend Plan, no ready-made formula. An apostolate cannot be carried on by song and dance. It can be pursued only by labor, love and prayer. Though at times it may demand a bit of heroism, it is not at all heroic. It means, rather, the faithful fulfilment of a vast number of minor tasks and engagements. It means the labor and toil of Nazareth, much of it in obscurity, much in misunderstanding. But the consolations which attend it



amply make up for all the time, trouble and labor involved. What we sow in sorrow we shall reap in joy. What we sow in the spirit we shall reap in the spirit. The good will we build is no mere earthly good will, erected on shifting foundations of passing emotion. It is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the

chief cornerstone; in whom all the building, being framed together, groweth up into an holy temple in the Lord. In whom you also are built together into an habitation of God in the Spirit." (Eph. ii, 20-22.) By "doing the truth in charity," says Saint Paul (Eph. iv, 15), we shall "in all things grow up in him who is the head, even Christ."

## THE NEGRO APOSTOLATE

By WILLIAM J. WALSH

For some years past I have been pastor of Saint Ignatius' Parish for the colored in West Philadelphia. Before that time and since I entered upon my present duties, I have read continually of books dealing with various phases of Negro life and history; I have subscribed to and read practically all the issues of four Negro newspapers, and two Negro magazines; I have participated in very many round-table discussions on this question; I have written many articles and delivered many lectures on the subject of the Negro and the Catholic Church; I have in my daily labors, conversed with countless Negroes of all walks of life, and have listened with sympathetic ear to expostulations of their complaints, as well as I have endeavored to discover remedies for the ills that beset them. In a word, I feel that perhaps I am able to contribute some of the things I have gathered to those who have not shared experiences such as I have had.



After all the years spent among Negroes, wrestling with them for their souls for the sake of Christ, I have come to certain conclusions, which I think, it is important to advance. I feel that the Negro Apostolate, as we style it, is doomed to failure unless white Catholics as a whole are persuaded to a different attitude and a different course of action towards the Negro. For the sake of brevity I shall embody these conclusions into short statements of principles. It is these principles and their application that I propose to discuss.

### OBSTACLES

The Negro Apostolate in the United States is being hindered in many ways by the failure of many Catholics to face the question in a Catholic and in a statesman-like manner. It is the duty of educated Catholics especially to change this attitude, first of all in their own hearts by study of the problem, and secondly in the hearts of the general Catholic body by their influence and by the employment of the agencies of publicity at their command. Until Catholics, as a whole, change their attitude towards the Negro, until they see the Negro not a pariah, but the flesh of their flesh and bone of their bone, the Negro Apostolate will continue to face many obstacles, with little augmentation of the number of Negroes within the fold of Christ. Because of this indifferent, or even at times, intolerant, attitude of so many white Catholics, Negroes are compelled to suffer many disabilities not only in their civic life, but in their religious life in the Church as well. These disabilities cause hardship and hamper the activities and life not only of Negroes, but the contagion of this paralysis spreads to white Catholics as well. It is important, therefore, for white Catholics to aid in the removal of these disabilities wherever they exist and in whatever form; and this on the grounds of pure selfishness as well as of our eternal principles of right and wrong.

### RACIAL DISCRIMINATION

What are these disabilities? If we consider our country as a whole, we shall find that these disabilities hamper the Negro in practically every phase of his existence both as a citizen and in many of the

dearest wishes for his own improvement and well-being. There are so many disabilities that one scarcely knows where to start or where to finish. But one and all they prevent in a greater or less degree the Negro from rising in the scale of life to that level where he can make a proportionate contribution to the general welfare of the country and of the Church, and where he can cease to be a drag on the energies and the wealth of the rest of us who are now compelled to assist him.

## THE NEGRO CHILD

From the very moment of birth the Negro must accept life with innumerable handicaps. The denial of the opportunity for medical treatment of an effective nature, the denial of hygienic education, the denial of an opportunity to secure proper housing and proper food in countless cases has weakened the health of the parents so that they pass to their children weak bodies and even weak minds.

As the baby is born into life, disabilities affect his welfare, and therefore, indirectly that of all of us. The mother, too poor to afford, in many cases, even what medical facilities are at hand for even the poorest white mother, is compelled to go through the period of confinement, trusting to nature alone, or to the ignorant ministrations of mid-wives, so that many children are still-born, or die shortly after birth.

As the infant advances into life, many disabilities pursue his unhappy existence. Poor housing, poor food, lack of proper clothing and proper heat, due to poverty tend to make him more readily subject to weaknesses which may take off the child in its early years or result in diseases of the heart and of other organs, and limit the capacity of many children to work and to learn.

## AT SCHOOL

When the child reaches school age, these disabilities remain to block his path. In many places in our country, not only in the South, but in the North as well, not only in non-Catholic schools, but in Catholic institutions as well, the child is denied equality of opportunity for education, and is either refused admittance in the ordinary schools, and so compelled to attend poorly constructed, poorly planned and poorly managed Negro schools, or he is accepted in the ordinary schools and made to feel out of place, and so is rendered incapable of making his best effort to acquire the culture which we are all supposed

to share. In saying this, I do not mean that there are no good Negro schools, or that some of our Catholic schools are not making every effort to place the Negro child on an equal level of opportunity for education. These good schools, and this attitude in our Catholic white schools, are however, the exception; the disability in education is the rule.

## HANDICAPS

During this period of life, the child suffers many handicaps; but the real suffering, and the greater injustice remain for the post-school years of the Negro. But even at this time, if the child becomes ill, he must resort in many cases to incompetent doctors, must be placed, if he is able to secure placement, in buildings that can scarcely merit the name of hospitals. The poverty of his parents can guarantee the poorest of housing only; cramped and crowded quarters that breed disease; the necessity of mothers going out to earn their pitifully small wage; the consequent lack of supervision of their children by Negro parents; all play their part in preparing the children for a life of despair, of crime, of disease and of abject poverty.

## AT COLLEGE

As the more fortunate Negro child, whose parents are better off, advances to the stage of higher education, he is again confronted by denials based on race. We are not so much concerned with non-Catholic schools. We need not look outside for discrimination. It was only recently that the *New York Times* carried on its pages the indictment of certain of our Catholic schools in this regard, made by a young priest of Brooklyn who had unavailingly attempted to place a Negro in a Catholic college. Nor is this barring of a Negro student an exception, as may be attested to by anyone who is familiar with the problem. While conditions in this regard are much better than they were ten years ago, I dare say that there are not one hundred Catholic academies and colleges which will today accept Negro students.

## THE YOUNG GRADUATE

As the Negro finishes college, it might appear here, at least, is one Negro who has overcome all the hindrances barring him from participating fully in the life of his country and his Church. But alas, his real troubles have only begun. Now that his intellect has been sharpened and his vision broadened, his is the



more exquisite mental pain, as he finds himself barred by this American and un-Christian taboo of white supremacy. What a disgrace it is that many Catholic employers, whose training should have raised them above this pagan philosophy of life should be among those who bar Negroes from employment and from making their proper contribution to our American and Catholic welfare? We are not concerned so much with non-Catholics, because they have not been taught so painstakingly as have Catholics that they are their brothers' keepers, that all have been created by the one God, have been redeemed by the one Christ, are all members of the same Mystical Body of Christ, and all are walking towards the one Heaven. So true is it that Negro college graduates have been, and are, prevented from taking their proper and just place in life, that today, a large per cent of the Red Caps in the Pennsylvania Station in New York, are college graduates.

## OUR TASK

If the Negro college graduate is compelled to be a hewer of wood and a drawer of water, what must be the condition of those of his fellows who have not been so fortunate as to secure higher education? Negroes are constructed on the same lines as are the white people. They have the same skeletons—we do not know whether the Unknown Soldier is white or black—they have the same senses, the same construc-

tion of nerves, and muscles and sinews; they are gifted with an intellect and will like to that of the white man, they react to external stimulus in the same way. They listen to the same radio programs, they see the same moving pictures, they read the same papers and magazines. In a word they are Americans the same as the rest of us; and Catholic Negroes are Catholics as the rest of us, except that the blossoming of all the joy that comes to the rest of us is thwarted on every side, and the workings of their emotions and their imaginations are compelled to feed on their very vitals because interracial justice is denied them. Is it any wonder that so many uninformed Negroes are embittered? What would be our own reactions to a continued conspiracy of frustration of all our plans and of all our yearnings? Is it any wonder that the number of Negro Catholics does not grow with greater celerity, if we limit their participation in the Divine life of the Church to the reception of the Sacraments? In closing, I advance the thesis that the Negro Apostolate in the United States is being hindered by the un-Catholic attitude of Catholics towards Negroes, that the number of Negro Catholics does not increase more rapidly because of the failure of Catholic educators to provide Catholic education for Negro Catholic leaders in their academies and colleges; that until all the life of the Catholic Church is opened widely and freely to Negro Catholics, we have not solved the problem of the Negro's spiritual welfare.

## Mid-West Clergy Conference on Negro Welfare



MEETING AT ST. AUGUSTINE'S CHURCH, LOUISVILLE, KY. OCTOBER 11-12, 1939.

# THE MASS AND INTERRACIAL JUSTICE

By GLADSTONE O. WILSON

The Holy Sacrifice of the Mass is the center of Catholic worship and life. A full appreciation of the Mass is a full appreciation of the Faith: and a full appreciation of the Faith is a full appreciation of the sublimity of human destiny. It is in the bright light of the Altar of God above all else that we shall see and understand the length and depth, and the breadth of the Atonement and Redemption. It is around the Holy Table of the Divine Banquet that all the children of God clothed in the royal robes of grace gather to partake of the Bread of Angels and merge into an indissoluble oneness the notion of sacrament and sacrifice. Sacrifice in its strictest sense is the legitimate offering of a visible object to God with its physical or moral destruction in recognition of His supreme dominion over all creatures. It is the highest form of worship and the supreme act of religion. So deep-rooted is man's need to express his dependence on something outside of himself and greater than himself that at all times and among all peoples some form of sacrifice has existed. Hence, among the guilty, unredeemed generations living before Christ the character of atonement is impressed in a marked manner upon their sacrifices. The first and greatest want and desire of fallen man has been to appease the anger of an offended God, to obtain mercy and forgiveness for sin. Even among the chosen people of Israel who had amid many vicissitudes preserved the notion of the One, true God, no adequate sacrifice could exist and the altar was more symbol of servile fear than of awe-inspiring love.



## THE DIVINE VICTIM

But with the Christian altar it is different! Because "neither by the blood of goats, or of calves" do we pay our obeisance to God, return thanks for the benefits He has bestowed upon us, petition the Divine Bounty for new gifts and satisfy for sin and its punishment, but by "the blood of Christ, who by the Holy Ghost offered himself unspotted unto God," that He may make of mankind a worthy and acceptable people. In nothing less than this does the Holy Sac-

rifice of the Mass consist. In the Eucharistic Sacrifice a gift is offered to God which is worthy of God — because Christ, the God-man is both one Victim and the High Priest. For indeed, the Holy Sacrifice of the Mass is the zeal and objective, the living and essential representation of the Sacrifice of Redemption accomplished on the Cross. Upon the Altar appears the same High Priest and the same Victim as upon the Cross. For in the Eucharist Jesus Christ offers Himself, His Body once immolated on the Cross and His Blood once shed on the Cross, with all the merits there acquired, in an unbloody yet in a real and true manner. By the separate consecration of the bread and wine into the Body and Blood of Christ the violent and bloody death of the Cross is mystically renewed.

It is precisely these dogmatic implications of the sublime mysteries of Redemption of mankind which is being perpetually enacted throughout the world "from the rising of the sun even to the going down" that has surrounded the celebration of the Holy Sacrifice with all the beauty and solemnity that the Church can command. The sacrifice of Christ is the act of restoration and redemption of the entire human race and the drama of the Mass is the ever new, never-failing perpetuation of the establishment of a divine nation—the redeemed people of God! Before the Altar the people of God kneel and offer together with Christ the High-priest and their elder Brother, through the hands of His anointed minister, their sacrifice of adoration, praise, thanksgiving and petition. Before God's majesty all distinctions fade; wealth, rank, power, learning, language, nation, tribe or race. It is a universal prayer; it is a Catholic atonement; it is a divine democracy!

## CORPORATE WORSHIP

The Mass is not only a public act of worship; it is also and eminently a corporate act of worship. Only once throughout the entire liturgy of the Mass does the ministering priest speak in his own name and that is when he prepares to make his Communion at the consummation of the Holy Sacrifice. For the rest, it is priest and people, those present, for all the faithful, for the living and the dead—in a word, for the entire people of God. With them and for them, he prays and pleads and pledges. As St. Paul puts it,



"You are all the children of God by faith in Christ Jesus. For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free: there is neither male or female. For you are all one in Christ Jesus." Five times during the august celebration the priest turns toward the people with whom and in whose name he acts to remind of the unity of the people of God: *Dominus Vobiscum; Orate Fratres.*

## A NEW NATION

Holy Mass is a national act of worship for the Cross of Christ has created a new nation of men. This divine race shall continue to live within the shadow of that Cross which is perpetually represented and represented from millions of Catholic Altars. This new nation, this sturdy race is unique in the history of mankind. It is a race created not by blood but by grace. It is a nation whose boundaries are not determined by geographical lines or linguistic affinities but by a common profession of faith. If we realize the intimate bonds which unite priest and people and the Victim and the Godhead before the Holy Altar, we will find strength and courage and grace to fulfil in ourselves "what is wanting in the Passion of Christ" — and indeed how great is the need of our modern world for such participation.

Some thirteen million American Negroes are seeking their share in these treasures of God's bounty. They know the bitterness of human sacrifices on the demands of human greed and inhuman indifference. They dread a sacrifice that brings death not life. They know of the divine democracy of Christ. They should belong to the new race; to the people of God. Christ has offered and is offering Himself daily — nay hourly for all mankind. He is offering Himself for them. Christ is our Brother. He is their Brother. Mary is our Mother. She is their Mother. God is our Father. He is their Father. They are legitimate heirs *de jure* to Heaven. They need the Mass. They must have the Mass.

## INTERRACIAL PROGRAM

The Catholic Interracial Program has a twofold aim

1. In combating race prejudice;
2. In attainment of social justice for the whole social group, irrespective of race.

In the attainment of both these goals, the Mass occupies a central and vitalizing position. It energizes spiritually because of the rich treasures of grace

which are the natural fruits of the Sacrifice. And grace can where nature cannot. Holy Mass also stimulates practically. Because the Catholic worship centers around the Altar and not around the pulpit. This is a very important psychological factor in combating of race prejudice. Before the Altar of God all the people of God are equal. All are praying the same prayer. All are offering the same Sacrifice. Each has an equal opportunity to obtaining for himself and for others graces and blessings limited only by the dispositions each bring. All become united to the vast multitude of fellow-citizens of the City of God whose borders stretch from pole to pole.

## EDUCATES CATHOLICS

Because the Mass is an act of public worship, the Catholic learns to distinguish between the person of the priest and the office he fulfils. The priest may be a poor preacher but this does not—and could not—justify the individual Catholic from participating in offering the Holy Sacrifice and fulfil his obligation to God. Thus the Mass educates Catholics to prescind from personality and concentrate on duty. When in a matter so intimate as the exercise of religion the Catholic can forget personal likes and dislikes, it becomes comparatively easy to transfer this attitude of mind to other fields — whether social or political. Where the Mass is keenly appreciated, the mist of race prejudice is dissipated like the snow under the rays of the sun.

## A CONSTANT REMINDER

Nothing shows more the universality of the Church than the sight of a congregation of all races and classes kneeling before the common altar.

Holy Mass promotes the attainment of social justice for the whole racial group. Besides the Catholic understands that Holy Mass is the same as the Sacrifice of Calvary, the idea of justice is continually before his eyes. The Cross of Calvary is the payment of man's debt to God and every time Holy Mass is celebrated, this idea of justice is brought back to mind. The constant remembrance of our duty to God, helps us to fulfil the duty to our fellow-men. Thus it is that the Mass prompts and aids and enlivens our work in bringing into possession of their rightful heritage, 13,000,000 American Negroes with souls as precious as our own and for whom no less than for us, the drama of Calvary continues.



# PLAYS And A Point of View

By THEOPHILUS LEWIS

## THE MOODS OF CITIES

Anyone who has visited half a dozen towns knows that every city has its own individuality, its peculiar mood or personality. It is true of any town, from the mightiest metropolis down to the smallest community dense enough to population to be called a city. I am not thinking of the way the city appears to its residents. I mean the impression it makes on strangers. I had always read and heard that Boston is a city devoted to culture and intellectual pursuits. On my first and only visit to the city, I saw a great railroad center and a huge hive of commerce. If the highbrows, with the permission of the Chamber of Commerce, want to advertise Boston as the intellectual capital of America, I have no objections. But I will remember the city as a fortress of business, friendly and jocular, because making the customers feel good draws trade.

The only difference between Boston and Cleveland I remember is that the latter is a younger city and more frankly commercial. Boston is and looks like an old business city. Cleveland is young and looks young. It reeks with youthful energy. When I first visited the Ohio city and stood in front of the Hollenden Hotel, on Superior Avenue, with its four trolley tracks instead of the two I had formerly seen in the heart of big cities—I felt that I was in the biggest city in the world. I knew, from reading various atlases, that London, Paris, Berlin and Buenos Aires had larger populations, I knew that Cleveland was gasping for breath to keep Detroit from getting ahead in the race for distinction of being fourth city in the United States, but I could not imagine how any foreign or native city could be bigger or busier. The mood of Boston, I would say, is that of an old man who has made his millions, but refuses to retire, while the mood of Cleveland is that of a youngish man, with an insignificant million or two under the mattress, who feels that he is just beginning to get hot.

Detroit is an ineffable city. It is younger and brasher than Cleveland and at the same time more sedate and sophisticated in appearance. It has grown faster, it is richer and it is patently culturally superior. It is a boom town with the air of an ancient city. Its symphony orchestra was famous all over the country even before it was on the radio. It is America's ideal big city. If I were rich, I would build my town house in Detroit. My country estate would be in Connecticut or Maryland, the former preferred for convenience, the latter the choice of sentiment.

Some towns, like some people, are slow to reveal their true character. They seem cold and aloof when one first meets them. Later one learns they are warm and friendly. That was my experience in Torrington, Conn. I was living in Detroit and decided to surprise some Torrington friends with a Christmas visit. I was young and single, with nothing better to do with my money, and the factory was closed for ten days for inventory. So I took a berth on the Wolverine and arrived in New York Christmas Eve morning. I spent the day visiting friends and speakeasies and boarded a late afternoon train for Torrington. It was a convivial train, full of Christmas spirit highly suggestive of alcohol. All the other passengers, or at least most of them, were New Englanders returning to the old homestead for Christmas. Their conviviality and quaint Yankee humor led me to anticipate that Torrington was a friendly city which would extend a reserved but hearty welcome to a stranger.

It is really that kind of town. But when I first saw it, it looked cold and barren. Only a few passengers left the train at Torrington. All of them knew where they were going. I had the address of my friends but did not know how to find their street. And there were no taxis at the station. Presently I was standing under the train shed all alone. All New England was covered with snow that Christmas. Indeed, all the Middle West and that part of Canada and New York along the Michigan Central right of way was deep with snow. In all my life I have seldom felt so desolate as I did that Christmas Eve when I stood by the Torrington station with what seemed to be an immensity of snow between me and the nearest house. It was actually only a little way to one of the town's main streets. The station was in an open space, which is now probably a WPA-constructed park, but that night it seemed miles from the city.

With a sinking heart, I gripped my bag and walked toward the hard, hostile lights of the town. I assumed that I was approaching one of the city's important streets. When I reached the street it was as void of human presence as a street in a ghost town, a long vista of snow-banked sidewalks and not a single pedestrian in sight. Nobody from whom I could ask directions. After wandering around a few minutes, which seemed to be at least an hour, I found myself in front of the police station. I went in and was told how to find the address on Brook Street where my friends lived.

Soon, I was the recipient of an enthusiastic welcome. A Christmas tree was being dressed, stockings were hanging from the mantle, and the smell of cookies and stuffed poultry, ready for the morrow's baking, filled the house. Homemade wine was in great variety and abundance. It was my first New England Christmas and certainly a happy one.

My memories of Baltimore, my home town, are growing hoary. It has been many years since my last visit to the city, and cities, like people, change with the passing of time. Besides, I hear that Baltimore has had a number of face liftings.

I remember the town as essentially a woman's city. The politicians governed it, of course, but the housewives ruled it. The patent sign of their dominance was block after block of spotlessly white doorsteps. In the better beeled neighbor-



hoods the steps were of white marble. In the less favored districts, which included most of the Negro sections, the steps were wood, painted white. Marble or wood, the stoops were scrupulously scrubbed every morning, and woe to the huckster or delivery boy who touched a step with a dusty shoe. To plant a muddy sole on one of these spotless steps was a matter to be adjusted with shotguns and torrents of feminine invective.

## FROM HERE AND THERE DURING THE MONTH

### ● NON-CATHOLIC NEGRO EDITOR ACCLAIMS RECENT ENCYCLICAL

New York.—Jan. 21.—Regardless of their religious beliefs, American Negroes must be "profoundly concerned" with the pronouncements of the Catholic Church on present world problems, Elmer A. Carter, editor of *Opportunity*, influential Negro weekly, said here today.

Mr. Carter, a non-Catholic, spoke at the twelfth annual communion breakfast of the Catholic Laymen's Union, an organization of leading Negro Catholics. The breakfast was preceded by a Communion Mass at the Church of St. Mark the Evangelist in Harlem.

"The Catholic Church, with the unbroken continuity of its history, with its adherents in all parts of the globe, stands today in a position where it influences the fate of the world," Mr. Carter declared. "The destiny of millions of people may be dependent on its action."

"Because of its position and its power the Negro, whatever his religious conviction, must be profoundly concerned with its pronouncements and the position which the Church assumes in the problem which beset mankind."

"Negroes everywhere were tremendously reassured by the first Encyclical of His Holiness, Pope Pius XII," Mr. Carter added. "They rejoiced," he said, "when the Pope in unmistakable terms reaffirmed the traditional doctrine of the Catholic Church against racism and the denial of the natural rights of certain men because of race."

Another speaker, the Rev. John P. Delaney, S.J., former director of broadcasts for the Vatican radio-station, said:

"Labor's problem is not to be solved by hatred and opposition between classes, but by a Christian understanding between man and man

"In the labor field today's great needs are:

The education of every workingman to a Christian understanding of his rights and duties and democratic means of gaining his rights;

Christian labor leaders, who will give their lives unselfishly to labor—only religion can give this knowledge and understanding."

Other speakers included Dr. Hudson J. Oliver, president

of the Catholic Interracial Council; Magistrate Myles A. Paige; Maceo A. Thomas, president of the Catholic Laymen's Union; the Rev. John LaFarge, S.J.; and George K. Hunton.

### PREJUDICE AND EDUCATION

(Editorial from *The Catholic Light*, January 26)

The vice that has permeated American living and wrought more harm than any other internal agent, is prejudice. The reason that this monster has been permitted to raise his head so boldly is found in the deficiency in our American educational institutions. When our American people realize what is happening to religion because they are neglecting to make it an integral element in the education of their children, they will have stifled forever the voice of prejudice.

It is not living alone that creates joy, but it is living well, and to live well one must lead a virtuous life. There is no quicker way to kill virtue and increase vice than by denying a knowledge of things divine to youth in education.

Today one hears much about the rights of the American child to an adequate education, and the State pretends to endeavor to recognize this right. However, before all else, the child has a right to a knowledge of his Creator and the duties attached to his state in life. It is a principle of democratic living, that regardless of race, color, or creed, we are all brothers, and as such must love one another. How can this be achieved when the Source of Love is denied His proper place in the education of the child and the brotherhood He taught while on earth robbed of its spiritual significance.

Without religion there can be no true education, and a lack of the knowledge of God breeds prejudice. It may well be said then, that our system of education, standing out as Godless, is the cause of the prejudice that exists today and is the source wherein this monster finds his life.

### ● MARYLAND NEGRO TEACHERS WIN RIGHT TO EQUAL PAY

Baltimore, Md. — The school board of Anne Arundel County, Md., was "perpetually enjoined and restrained" from discriminating in the payment of salaries to Negro and white teachers in a final order and decree signed here Thursday, January 11, by United States District Judge Calvin W. Chesnut.

This action on the part of Judge Chesnut, following his decision, handed down November 22, 1939, upholding the contention of Walter Mills, a Camp Parole, Md., school principal, that the county had no right to pay him a lower salary than that paid to a white principal doing the same work, also makes it mandatory that the school board equalize the salaries of white and Negro teachers beginning September, 1940.

It is expected that teachers in the other counties of Maryland will immediately take steps to bring similar cases into court until salaries are equalized throughout the State of Maryland.

—*Philadelphia Tribune*

● 62 COLORED TOTS BAPTIZED  
DURING CHRISTMAS WEEK

Philadelphia.—Rosary Centers here, established by the Sisters of the Blessed Sacrament for the conversion of colored people, marked another success to their efforts when a third class of catechumens, 62 children, were baptized at the Church of Our Lady of the Blessed Sacrament during the Christmas season. Fifty-one other children received their first Holy Communion.

The Alliance of Catholic Women, through which many teachers have been obtained for the Rosary Centers, provided a Communion breakfast for the children and their mothers.

—N. C. W. C.

● FATHER HORNE URGES JUSTICE  
TO HALT CLASS MOVEMENTS

Cleveland, O.—Jan. 26.—The threat of class consciousness and class movements to redress wrongs in the United States can only be halted by the application of our American and religious principles of justice and regard for the rights of individuals, the Very Rev. Edmund C. Horne, S.J., president of John Carroll University, declared at a meeting of the Cleveland Community Religious Hour group at Hotel Allerton last Sunday afternoon.

Contributing factors toward the growth of class politics, said Father Horne, were the curtailment of economic opportunity for 10,000,000 unemployed; unjust discrimination against the Negro; the growth of anti-Semitism and religious intolerance.

*No Barriers in U. S.*

"The United States, by virtue of its political constitution," said Father Horne, "sets up no barrier of class, race or religion to the exercise of all the rights of citizenship. These principles have been the foundation of our progress. However, at no time in our nation's history has our precious heritage been altogether free from attack. Today there would seem to be a greater need for vigilance.

"We like to consider ourselves a people," he said, "without distinction of class. But with the economic changes of the last ten years, the picture seems more imaginative than real. There is the threat of class consciousness, of class distinction and, perhaps, of class politics.

"Ten years have passed," he declared, "without a broadening of economic opportunity for an estimated 10,000,000 unemployed. Since its inauguration there have been an average of 3,000,000 unemployed on the rolls of the WPA. As the numbers and intellectual quality of the masses who come under the common denominator of the economically insecure increase, there will be the material for a political class-conscious group among our people.

*Cites Negro Plight*

"Probably no group among us has suffered as much as our colored population," he continued. "The Negro has been the victim of unjust discrimination economically, socially and politically. He is, therefore, thoroughly class-conscious and ready material for a class movement to redress his wrongs.

"Another disturbing element along racial lines is the growth of anti-Semitism. Sowers of hatred must always have a victim, an identifiable object against which they direct their emotionally aroused followers. And so the social and economic unrest of today makes such movements as race persecution a real danger to the peace of our nation.

"Though freedom of conscience," he said, "is a constitutional guarantee of our Republic, religious intolerance has at various times violated its spirit. Today in some quarters religion in general is under fire. It has become the scapegoat upon which the social and economic sins of the day are cast.

"To millions of our distressed people," he went on, "there is one immediate objective—permanent economic security. The more they suffer, the more susceptible they are to the suggestion of trading their individual liberties for the extravagant promises of political Messiahs. Consequently, it is time for us to revive our American and religious principles of justice and the sacred regard for the rights of individuals, no matter what their race, color or creed.

"American political principles," he concluded, "were based on the religious concept of man, as the son of God, possessing rights no state could bestow or remove. And no permanent economic reform is conceivable unless it be based upon the religious principles of justice and charity. Americans must be aroused to meet their problems in the traditional American manner, with a religious and conscientious observance of the constitutional methods that made America the haven of our persecuted and exploited ancestors from lands across the seas."

**Welcomed!**

**Statues of Blessed Martin De  
Porres in the Colored Missions**

✠

Here's a letter from "The Catholic College of Oklahoma":

*"The statue of Blessed Martin was received in excellent condition. Should you and the gentlemen who were instruments of our having the statue have seen the joy and delight of the colored students when beholding one of their own race, it would no doubt have given you great pleasure."*

We could quote others.

Pin \$6.00 to this notice and we shall send out one in your name.

✠

**THE BLESSED MARTIN GUILD**  
141 EAST 65TH STREET, NEW YORK CITY



# AS YOUTH SEES IT

EDITED BY YOUTH

We do not hear, as often as we would like to, from correspondents who are :1) Catholic, 2) Negro, and 3) college students. Perhaps this is because there are not a great many persons who fall into all three categories. We hear even less often from correspondents who are students of a Catholic college for Negroes. These are *rare* *aves* indeed because there is but one such institution in America. But we have heard from one now. And, having heard from him, he has the floor. Meet Evelio Grillo of Xavier University, New Orleans:

"The opportunity to add fuel to the fire which INTERRACIAL REVIEW keeps burning so brightly for the application of a Christian philosophy to the American race question is indeed a welcome one for a Catholic college youth whose racial identity makes him so intimately concerned with the program of the Catholic Interracial Council. The reactions of a Catholic youth studying in the only Catholic University for Negroes in the United States, will be, I trust, of value to the Editor of "As Youth Sees It," and of interest to other Catholic collegians who have seen fit to add their weight to a fight so nobly being carried on.

"Xavier University and its work, no doubt, is well known to most of the readers of these pages. But it is doubtful whether many of them realize just how great a need Xavier has been filling down here in the "ungodly South" (as I am often tempted to refer to it). The point that I am trying to make here, was brought to my mind by a letter which I received recently from a young Negro girl studying at a Northern Catholic college. She writes:

"I have always felt that I am not an integral part of the Catholic Church. Although I have attended Catholic schools all of my life, there has always been that feeling of difference. . . . My reaction, frankly, is one of bitterness and I feel, sometimes, inclined to give it all up."

"It cannot be doubted that many more like this young lady, have 'given it all up' because of this very feeling of bitterness. I am sure that Xavier has been the means of deterring many more intelligent, progressive ambitious Negro youths from 'giving it all up' by offering them that which every one of them is desirous of having a Catholic college education. If this young lady, living in the North, feels bitter, how much more bitter must the hundreds of qualified Negro Catholics in the South feel to whom prejudice makes the education they desire inaccessible, and how much greater, in proportion, because the work of Xavier University, in giving the educated Negro a greater opportunity to be the integral part of the Catholic Church that this lady desires to be.

"Many may take this lady to task for basing the degree of her integration in the Catholic Church, upon the manner in which she is or is not discriminated against. But, always, it must be remembered that youth refuses to make fine dis-

tinctions and that many of the choices that it makes with the greatest sincerity are based upon strong impressions rather than on deep thought.

"The opportunity to keep many more from "giving it all up" is open to all. Many, like the founders of Xavier University, have already grasped it where conditions and means do not make it impossible. How many more will follow suit for Our Lord? The answer is awaited eagerly by every forward-looking Negro Catholic."

It is not only to the Negro that religious education is important. Apparently, its importance is being brought home even to that sector of the population which has been hard put to it hitherto even to tolerate it.

Says an N.C.W.C. news dispatch of January 22: "That practical steps be taken 'to make more available to children and youth through education the resources of religion as an indispensable factor in the democratic way of life and in the development of personal and social integrity,' is urged in a report adopted by the White House Conference on Children in a Democracy which closed here today.

"To this end it is recommended that a 'privately supported non-governmental agency' be established to make 'a critical and comprehensive study' of the various experiences in the education of children and young people' and with a view to 'discovering how the child's needs for religious education can best be met in relation to his other needs in a total program of education, without in any way violating the principle of the separation of Church and State.'"

To be sure, this is not a great deal. The quotes, all of them written in that stilted jargon which teachers and social service workers affect, would have it appear that religion is to be a sort of auxiliary aid to democracy, a democracy which is looked upon as a whole "way of life" by itself. This is getting things rather turned around. Then too, that sacred cow, "the great American principle of the separation of Church and State" (interpreted by many to mean "the principle of the greatest separation between America and the Catholic Church") must be dragged in as a sort of dilution of the whole argument.

Never mind. When the White House Conference get around to demanding a "vivid appreciation of spiritual values" and a recognition of the "fundamental place of religion in the development of . . . American culture . . ." things are looking up. No matter that many of those who wrote the report (if they are the same sort who write that sort of report) have only the ghostliest notion of what they mean by "spiritual values" or by "American culture" or even by "religion." The point is that these are phrases which have emotional charges and powerful, of indefinite connotations.

Such statements, recurring now with increasing frequency throughout a nation which is beginning at last to realize the great loss it has incurred as a result of its discarding of a religious foundation for its educational system, augur well for the future of education in America. The Negro, who has always been an exponent of religious education, will not be the greatest gainer from the change. But he will benefit greatly indirectly when religion and the forces which religion is able to set in motion are finally applied, through our educational system, to the race problems which confront us.



Reverend Librarian,  
Immaculate Conception Coll  
487 Michigan Ave., N. E.  
Washington, D. C.

# The Interracial Review—

is the only Catholic magazine devoted primarily  
to the task of formulating an interracial policy.

## PHILOSOPHY

THE INTERRACIAL REVIEW professes a theory of race relations well integrated with the whole body of Catholic social principles. THE REVIEW HAS A UNIFIED PROGRAM.

## ORGANIZATION

THE importance of organizational activity is stressed. Significant meetings are reported. Methods and techniques are given. THE REVIEW STANDS FOR GROUP COOPERATION!

## CURRENT OPINION

THE editorial comments present a picture of the present situation interpreted for you from the Catholic viewpoint. THE REVIEW IS OUTSPOKEN!

## SOCIAL PROBLEMS

HOUSING, working conditions, the New Deal, education, lynching, hygienic problems—all have been treated at length in its pages. THE REVIEW IS IN STEP WITH THE TIMES!

## YOUTH

THE feature, "As Youth Sees It" is a forum for a large and growing body of Catholic young people on fire for the cause of interracial justice. THE REVIEW IS INSPIRATIONAL!

*A subscription to the INTERRACIAL REVIEW provides you with a stimulating well-considered and Catholic-inspired opinion on one of the gravest questions of the day.*

---

INTERRACIAL REVIEW, 20 Vesey Street, New York, N. Y.:

Send me the INTERRACIAL REVIEW for a year. (Check for \$1.00 enclosed) ☐ Bill me. ☐

Send me the following back numbers (10c; 25c for three). . . . .

Name (Please print) . . . . .

Address (Please print) . . . . .